



AL-ISLAM

The Islamic Movement Journal

September-October 1977 Vol.6, No.3 Donation 35¢

Fighting in God's Cause

The concept of "holy war" is perhaps the most misunderstood aspect of Islam among non-Muslims. For most Americans, "holy war" means spreading Islam by the sword, and it conjures up the image of barbaric Muslim hordes terrorizing innocent, defenseless Christians. This false notion has been propagated since the days of the Crusades.

Although there is no Islamic term which denotes the meaning of "holy war" as described above, the Arabic word *jihad* is mistakenly translated as "holy war." *Jihad* literally means exertion or striving. In the religious sense, it signifies the exertion of one's capacities to the utmost in the cause of God. *Jihad* is a comprehensive term which may encompass any just effort or struggle, whether it is resisting the evil suggestions of the Devil or persevering under trying financial pressures to earn an honest income.

The scope of *jihad*, however, does include the level of armed combat, though not for forced conversion or territorial conquest as many people wrongly believe. Armed struggle, or *qital*, has a legitimate role in Islam, but to fully appreciate its significance and the context in which it is undertaken, we must first look at the value Islam attaches to respect for human life.

In the fifth chapter of the Holy Quran, Allah relates the story of Adam's two sons. One killed the other unjustly. Allah then says: "On that account, We ordained for the Children of Israel that if anyone killed another person--unless it be for murder or spreading persecution and corruption in the land--it would be as if he killed all humanity. If anyone saved another person's life, it would be as if he saved all humanity." (V: 35) At another place in the Quran, where Allah is enumerating to the Prophet a list of prohibited actions

for the believers, this prohibition is included: "take not the life which God has made sacred, except in the course of justice." (VI: 151)

Prophet Muhammad (peace be upon him) constantly preached respect for human life. Many of his recorded statements condemn the shedding of innocent blood. He taught that the worse sin besides associating partners with God is to commit murder.

Had not Allah checked one set of people by means of another, monasteries, churches, synagogues, and mosques, in which the name of God is commemorated in abundant measure, would surely have been pulled down.

God will certainly aid those who aid His cause, for verily God is full of strength, exalted in might, able to enforce His will. (XXII: 40)

These teachings were first addressed to a people who had no respect for human life and who would bury alive their female daughters. But within a century the blood-thirsty Arabs had assimilated so much of Islam that, as the Prophet had foretold, a woman playing with gold in her hands could walk from one end of the country to the other without being robbed or molested.

Life, however, from the Islamic perspective is not inviolable under all circumstances. That's why Allah did not simply proclaim

"do not kill" but also added "except in the course of justice." That's why He did not just say "if anyone killed another person... it would be as if he killed all humanity" but included "except for murder or spreading persecution and corruption in the land." The right to life can only be given within the limits of justice. When an individual or group transgresses these limits and spreads oppression and suffering, or attacks the lives of others without any right, he automatically forfeits his own right to life.

Allah has declared that "oppression is worse than killing." (II: 217) Killing is very bad, but oppression is worse. Hence, Almighty God, Allah, commands his virtuous servants to take arms against those who wage war for oppression, greed, and prejudice: "To those against whom war is made, permission is given to fight because they are wronged--Allah is indeed able to give them victory--those who have been unjustly driven from their homes only because they say, "Our Lord is Allah." (XXII: 39-40)

These were the first verses revealed in the Quran about armed struggle. They permitted the early Muslim community to defend itself against hostile and aggressive enemies whose crime was oppression. Islam also enjoins the believers to fight on behalf of others who are wronged: "And why should you not fight in the cause of Allah and of those who, being weak, are ill-treated and oppressed?" (IV: 75) A war fought against transgressors and oppressors in the defense of the weak, helpless, and oppressed is called by the Quran fighting in the cause of God. Such a war has to be continued until aggression and vio-

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FIGHTING IN GOD'S CAUSE

cont.

lence against innocent people comes to an end. In the words of the Quran: "Fight them on until there is no more tumult and oppression." (II: 193)

Allah has not only revealed the wisdom of armed struggle in support of justice but has also stated: "Those who believe fight in the cause of Allah, and those who reject faith fight in the cause of evil. So fight against the friends of Satan; feeble indeed is the cunning of Satan." (IV: 76) This is a decisive statement that draws a clear line of separation between truth and falsehood. Those who fight for oppression and injustice are friends of the Devil, and those who fight to stop them are soldiers in the cause of God.

It is this form of *jihād* (striving) which has been praised throughout the Quran. Allah also praises those who participate in it: "Truly Allah loves those who fight in His cause in battle array as of they were a solid cemented structure." (LXI: 4) He bears witness to the excellence of such a struggle in these words: "Those who believe and suffer exile and strive with might and main in Allah's cause with their goods and their persons have the highest rank in the sight of Allah. They are the people who will achieve salvation." (IX: 20)

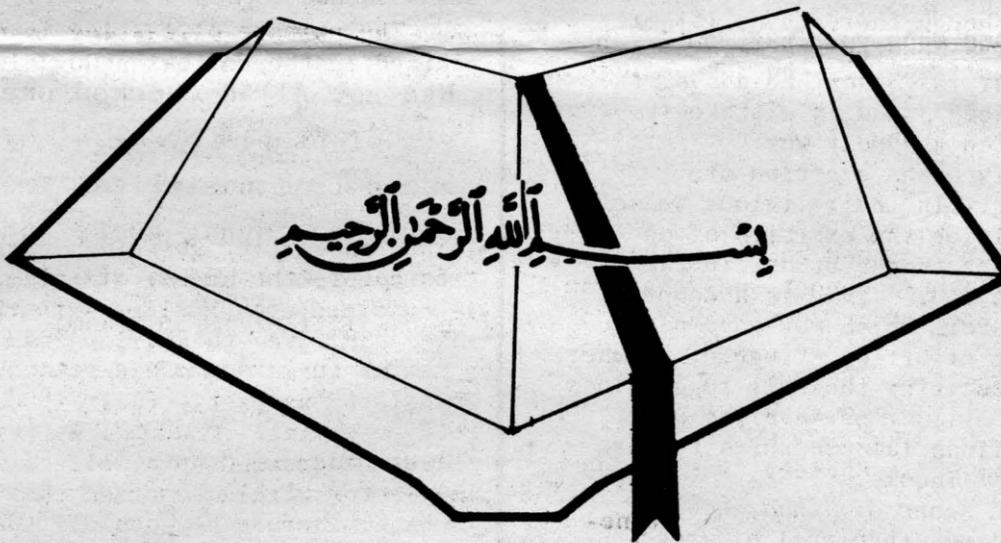
According to the teachings of Islam, one night of wakefulness in this just war is worth a thousand nights of prayer in peacetime. Steadfastness on such a battlefield surpasses sixty years of prayer. Why has *jihād* in the cause of Allah been given so much importance? Why have the participants in this *jihād* been called the successful, the triumphant? These questions can easily be answered if we once again consider the verses about *jihād*.

Nowhere in these verses is greatness and success mentioned in terms of the acquisition of wealth or the attainment of territory and power. Nowhere does the Quran urge fighting in Allah's cause for the sake of an earthly reward. Instead, in every instance it promises the pleasure of God, an exalted position in His sight, and the chance of forgiveness in the Hereafter. What then does the world gain by a war for no personal gain? The reply is contained in this verse: "And did Allah not check one set of people by means of another, the earth would indeed be full of mischief." (II: 251)

Message from the Holy Quran

There is the type of man whose speech about this world's life would dazzle you, and he calls God to witness about what is in his heart. Yet he is the most contentious of enemies. When he turns his back, his aim everywhere is to spread mischief through the earth and destroy crops and cattle. But God does not love mischief.

When it is said to him, "Fear God," he is led by arrogance to more crime. He will settle his account in Hell, an evil bed indeed to lie on. (Chap. 2: 204-206)



AL-ISLAM, THE ISLAMIC MOVEMENT JOURNAL

September-October 1977 Volume 6, Number 3

Published by ISLAMIC PARTY PUBLICATIONS under the auspices and advice of Y. Muzaffaruddin Hamid, Amir (leader) of The Islamic Party in North America.

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Requests for reprinting material from *Al-Islam* should be sent to the Director of Islamic Party Publications, P.O. Box 3118, Atlanta, GA 30302

"...We hurl the Truth against Falsehood, and it knocks out its brain, and behold, Falsehood doth perish!" (Holy Quran, XXI: 18)

a benefit of fasting

SELF-CONTROL

Fasting is an ancient and widespread practice. Although fasting generally means to abstain from food, under some conditions it also includes abstaining from liquids and activities such as smoking, listening to music, wearing jewelry and cologne, or engaging in sexual intercourse.

One of the oldest folk medicines, Fasting causes profound changes in body chemistry, but doctors are not certain about the exact mechanisms involved. Health food advocates have claimed it as a cure for ailments from high blood pressure to hay fever. Fasting has also been associated with political and social protest, in which case it is more commonly called a "hunger strike." But fasting is probably best known as a religious and spiritual exercise.

Although most contemporary Christians do not attach much importance to fasting as a form of worship and devotion, Jesus (peace be upon him) is reported to have kept a fast for forty days in a similar manner as Moses, who fasted forty days before receiving the Divine Commandments on Mt. Sinai. According to the Bible, Jesus also recommended that his followers observe the already established tradition of fasting in the spirit of sincere devotion:

"And when you fast, do not put on a sad face like the show-offs do. They go around with a hungry look so that everybody will be sure to see that they are fasting. Remember this! They have been already paid in full. When you go without food, wash your face and comb your hair, so that others cannot know that you are fasting--only your Father, who is unseen, will know. And your Father, who sees what you do in private, will reward you." (Matthew 6: 16-18, *GOOD NEWS FOR MODERN MAN*, American Bible Society, New York)

In Judaism, the Day of Atonement is observed as a time of fasting. Fasting was instituted among the early Jews as a sign of mourning. It was also resorted to when danger threatened or when the nation believed itself to be under Divine displeasure.

In Islam, however, fasting is not considered a means of wrath or exciting Divine compassion. Islam introduced regular fasting as a spiritual discipline, the objective being to develop in the sincere believer moral courage and the inner strength to adhere to the Divine Will under all conditions.

Although the Quran speaks of fasting as repentance for minor transgressions and as compensation for accidental injury, these cases are quite distinct from the obligatory fasting during the month of Ramadan and are mentioned only as an alternative to an act of charity such as feeding a poor person.

During Ramadan, the month in which the first revelations of the Quran were given to Prophet Muhammad (peace be upon him) by the Angel Gabriel, every adult Muslim is required to abstain from food, drink, and sexual intercourse from dawn until sunset. Exempted from this regimen are the mentally incompetent, old people, the sick, travelers, pregnant and menstruating women, and sucking mothers. Travelers and sick people however must make up the missed days.

The purpose of fasting is explained in the following Quranic verse: "O you who believe! Fasting is prescribed to you as it was prescribed to those before you, so that you may acquire *taqwa*." (Chapter 2, verse 183) Just as fasting was enjoined on earlier religious communities before the advent of Islam, it is enjoined upon Muslims with the same objective--to develop "*taqwa*."

The term "*taqwa*" is frequently translated as piety, fear of God, or self-restraint. However, it may be better understood as a self-correcting factor within a person that warns him before he goes off the correct course and helps him back if he happens to stray. If a person observes the fast with an understanding of its objective and strives for devotion to God and submission to His Will, he will develop the quality of "*taqwa*."

The self-discipline of fasting is a dynamic force for building the Muslim character. Self-discipline means that a man's moral consciousness should exercise full control over his physical powers and his bodily urges. If his moral consciousness is so weak that it cannot rule over the demands of his body, he will become a slave to his passions. Such weak persons can never put their imprint on human history, for those who have left their impression on human civilization were men who possessed strong self-discipline.

If you assess the demands of your body, you will find that two

urges are the most powerful--hunger, and sexual drive. These demands are natural within proper limits. But without self-control and discipline they multiply into an unending list of powerful cravings that are eventually satisfied regardless of moral principles or conscience.

Fasting regulates these desires by training the Muslim to curtail even their lawful fulfillment during the daylight hours of Ramadan. The routine of the fast has been prescribed such that a Muslim should get up in the pre-dawn hours of the night and take a light meal; nothing should be eaten or drunk throughout the day; at sunset the fast should be broken at the proper time and not prolonged; a portion of the night should be devoted to extra prayers; and after a few hours of sleep, the same routine should be followed on the next day.

The purpose of this regimen is not merely that a believer should acquire control over hunger, thirst, and sexual desire. The real objective is that after overpowering these legitimate needs of the body, the moral consciousness acquires a continual mastery over all the passions and desires of the body, not only during the month of Ramadan but also during the remaining eleven months of the year. This is why Prophet Muhammad (peace be upon him) once remarked that if a fasting person did not give up lying and dishonest living, God had no need of his giving up food and drink.

Someone who fulfills all the requirements of fasting experiences the following:

1. submission of his will to the Divine Will and implicit obedience to the Divine Law;
2. willingness to conform to the Divine Law outwardly as well as inwardly without any external pressure, but impelled by the belief that all deeds are accountable in the Hereafter;
3. refusal to accept and serve any other authority except Allah;
4. adherence to the path of Allah by attaching greater value to spiritual gains than to material gains;
5. exercising control over all the faculties of his body and mind, and employing them with the knowledge and insight given by Allah for such ends that may produce Allah's pleasure.

A person who fasts conscientiously for a continuous period of thirty days will begin to imbibe the above characteristics. Hence, if a person fasts year after year, these noble qualities will become part of his nature. His life will become secure from transgression and will take to the path of "*taqwa*" the path of righteousness and piety.

BOOK NOTES

THE ECONOMIC SYSTEM OF ISLAM

by M. Umar Chapra
(Karachi, Pakistan: Department of Publications, University of Karachi) 78 pp. Hardback. \$2.00

As presented in Dr. Chapra's book, the goals and values that Islam wants to maintain in economic affairs determine the nature of the economic system in Islam.

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Message of the Teachings is one such writing. It is addressed to "the striving brothers...who believe in the nobility of their call and the sanctity of their ideology and have sincerely determined to live according to it or die in pursuit of its realization."

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Such goals--(a) economic well-being within the framework of the moral norms of Islam, (b) universal brotherhood and justice, (c) equitable distribution of income, and (d) freedom of the individual within the context of social welfare--distinguish the Islamic system from the two prevalent systems, capitalism and socialism.

These goals, set forth by the Islamic economic system, are aimed at eliminating begging, discrimination, exploitation, and gross inequalities of wealth. On the other hand, these same goals foster humane standards of living, cooperative efforts, service to humanity, just wages for employees, and honesty in business dealings.

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THE MYTH OF THE CROSS

by A.D. Ajijola
(Lahore, Pakistan: Islamic Publications Ltd.) 212 pp. Hardback. \$5.50

The author dedicates this book to the Nigerian Muslim youth who attended Christian missionary schools and were subjected to vigorous propaganda. He himself attended such schools and universities and lived in close contact with clergymen. The Christian attacks on Islam forced him to undertake a special study of the Bible in order "to fully understand the doctrines of Christianity as preached and practiced by Jesus." He concluded that

modern Christianity is neither based on the Gospels nor the teachings of the older prophets, but is based on the superstitious structure propounded by Paul, who never met Jesus (peace be upon him).

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ISLAM--ITS MEANING AND MESSAGE

edited by Khurshid Ahmad
(London: Islamic Council of Europe, 1975) 279 pp. Paperback. \$8.00

In an age when barriers of distance have been overcome, barriers of ignorance and prejudice continue to persist and proliferate. Nothing short of a revolution has been accomplished in the means of communications, but communication between the minds and souls of human beings remains at a low ebb. The presence of Muslims in almost every major city of the United States has made it necessary for the local communities to understand the beliefs and life-patterns of their Muslim neighbors. *Islam--Its Meaning and Message* serves that need.

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PURDAH AND THE STATUS OF WOMAN IN ISLAM

by Sayyid Abul Ala Maududi
(Lahore, Pakistan: Islamic Publications Ltd.) 223 pp. Hardback. \$5.50

The issue of the woman's role and position in society continues to be an area of contention and controversy. The crux of the problem is that man is incapable of simultaneously viewing all aspects of a question. Instead, he preoccupies himself with a single aspect, allowing the fullest analysis and best understanding to escape.

Such has not been the case in *Purdah*. Without burdening the reader with theoretical concepts devoid of practical application, the author has proved into the historical, sociological, and scientific aspects of what the woman's status in society has been and ought to be. He conclusively proves that the acceptance of absolute equality between male and female, economic independence of women, and free intermingling of the sexes is quite contrary to the laws of nature, and represent an incorrect attitude toward human sexuality and its role in the development of civilization.

For the woman to have a proper involvement in the life of a community, the social order must moderate and regulate the human energies of the society, while at the same time cultivating a positive attitude towards the natural duties and responsibilities of the two sexes.

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THE HOLY QURAN

Arabic text, with English translation and commentary by A. Yusuf Ali. 1862 pp. Hardback. \$10.00

الرَّحْمَنُ الَّذِي أَنْزَلْنَاهُ إِلَيْكَ لِتُخَرِّجَ
الْقَاسِيَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ
بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ
الْحَمِيدِ

"Alif. Lam. Ra. This is a scripture which We have revealed unto you (Muhammad) so that you might lead mankind out of the depths of darkness into light--by the permission of their Lord--to the Almighty, the One worthy of all praise." (XIV: 1)

The Quran is a book of guidance and should be approached as such. Although it deals with aspects of history, geography, socio-economic relations, natural laws, and other subjects, it is not a book of history, geography, or social or natural science. It is a masterpiece of literature, but it was not revealed because of its literary form and beauty. The Quran was revealed as a book of guidance and should be used to play a decisive role in the reconstruction of thought and action, and institutions and society.

The Quran presents a complete way of life--a code of conduct and a scheme for organizing the full spectrum of human life. It gives its own world view and does not divide life into separate spiritual and material components. It creates one supreme loyalty--to Allah--and tries to structure life around this overriding principle.

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THE BALD EAGLE: SYMBOL OF OPPRESSION

by neQiniso Abdullah
(New York: Vantage Press, 1976)
44 pp. Hardback. \$3.95

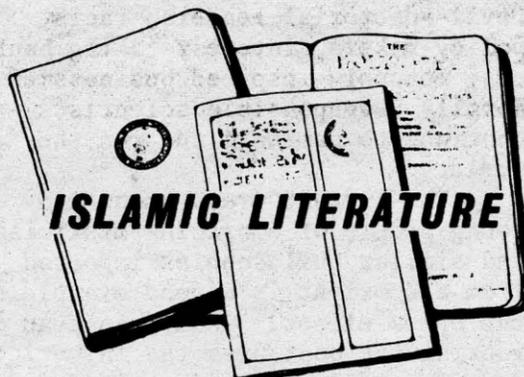


This book is a collection of 28 prose and poetry selections about the falsehood of America, the falsehood of "liberty and justice for all." To the founding fathers and generations of Americans, the Bald Eagle, the nation's national emblem, has symbolized power, authority, and victory. But to neQiniso Abdullah and the world's darker brother, it symbolizes oppression.

Although *The Bald Eagle* does not document or catalog specific acts of injustice, it reaffirms in an artful way that racism, capitalism, and colonialism are enemies of humanity and must be eventually subdued and destroyed. The author calls his book "a few words in unity with those who dare struggle in the path of liberation, while yet beneath the shadow of the Bald Eagle."

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COMMENT

A lesson in independent action

In our struggle to implement the revolutionary actions demanded by Islam, the Islamic Party is often accused of committing various "sins." Recently our rejection of certain Middle East Muslim scholars' declaration that the movie "Mohammad, Messenger of God" was un-Islamic has given rise to the charge that the Islamic Party is against working according to the opinions of Muslim thinkers who are foreign to this country. To a great degree the charge is true.

Our position can best be explained by a quote from Imam al-Ghazali: "A characteristic of the learned man is that he relies on his own studies, his own insight, and his own understanding which enlighten his heart rather than on what he hears from others." Written about nine centuries ago, this message is still relevant for today. Although the advice it gives seems to be a self-evident truth, many people are readily snared as a result of "blind acceptance."

We understand the term "learned man" to mean a man with wisdom as well as knowledge, someone who wisely uses the knowledge he possesses to achieve his objectives. The objective in our context is the establishment of Islam. Although we have the Quran and the example of the Prophet, our socio-political climate is different from that of seventh century Arabia. Therefore, when formulating our strategy for achieving the Islamic revolution, we have to also consider our environment while conforming to the guidelines of Islam.

Blind acceptance of what others say can arise from several factors. One factor is the feeling that we cannot rely on ourselves and that we need to have so-called knowledgeable persons of international recognition to guide us and tell us which course of action to choose. This feeling is helpful only if it is used to verify our understanding and prevent deviation from the fundamentals of Islam. But this attitude is harmful if it is used as a basis for our actions.

Another factor concerns our attitude toward "knowledgeable" Muslims who have migrated to this country or who visit here every now and then. We tend to regard certain of these individuals as the right people to set our course of action, even though they may not have a first hand understanding of the environment we live in.

Blind acceptance is highly damaging to the cause of Islam for two reasons. Firstly, it causes us to utilize approaches which are inappropriate for our specific environment and conditions. Secondly, it creates in our minds a non-existent reality. That is, we are made to think that such and such a situation exists and that a certain course of action should be followed. But in actuality, such a situation does not exist, and we are diverted from the true reality.

None of this is to say that we should totally neglect what others say or completely disregard their experience and knowledge. To do that is equally wrong. What we ought to do is have independent and critical minds capable of extracting principles and lessons that are useful and relevant. Thus, while being dependent for guidance in selected matters, we remain independent in choosing the right course of action for our particular environment.

Islam calls for INVOLVEMENT

Political activists who dub religion "the opium of the masses," are correct to some extent. Any religious system that primarily calls for self-denial and rejection of worldly affairs as a prerequisite for spiritual elevation is in fact no more than a narcotic. When God-conscious people detach themselves from the political and social processes that shape human history under the pretext of spiritual purity, they insure that the agents of the Devil--dictatorial leaders, racist policy-makers, interest-taking bankers, monopoly-inspired businessmen, morally irresponsible scientists--continue to dominate and run the world.

The current trend among many young people of embracing mysticism and similar philosophies imported from the Orient is a good example of the opium effect. Today, instead of rocking the boat over the injustices and inequities so evident in American society, students and youth, the vanguard of social change a few years ago, have opted for meditation

and contemplation. The supreme values for such persons have become the search for inner peace and the achievement of spiritual harmony with the universe. In their new found contentment they are willing to let the rest of the world skid down the road to hell.

Compared to the corruption, decadence, and conflict surrounding us, the inclination to withdraw from societal life to engage in devotion and spiritual exercises may seem to be a meritorious choice. Admittedly there is much worth in the humility and unselfishness fostered by monastic and mystic tendencies, but human needs extend far beyond nourishment of the soul.

Islam, unlike the ascetic perspective, calls for action and involvement in all areas of life. It is this characteristic which makes Islam fall outside the traditional definition of religion, for Islam is an all-pervading, comprehensive order of life that asserts itself as a movement to establish the divinely ordained system of thought and behavior in all areas of human activity.

In this regard Islam impresses on our minds that this world and all that exists in it has not been created for trivial reasons, but has been brought into existence with definite aims and purposes. God created this world with all its resources, not for man to avoid and reject, but for man to use properly and to regard as a sacred trust. The cult of retirement from the world into solitude only to lead a life of prayer and meditation is alien to the spirit of Islam.

Islam is not a religion of self-denial; it is one of self assertion within the limits prescribed by Almighty God, Allah. It inspires confidence in man and persuades him to lead his life in a creative manner through active contact with his material and cultural environment.

God certainly requires us to refrain from the vain pleasures and idle pursuits of this world, but the standard of righteousness cannot be held up by those who prefer the path of asceticism to the path of struggle. The maintenance of truth and justice demands courage, firmness, and authority; it demands struggle in the turmoil of the world.

The truly virtuous and pious person is someone who is involved in community life, confines himself to what God has made lawful without transgressing limits, enjoins the good and forbids the evil, does not succumb to the satanic temptations around him, and struggles against all forms of tyranny and injustice. Such a person's soul is surely purified, and he rightfully deserves the reward of Paradise.



The Nature of Our Movement

The Islamic Party in North America is an ideological party in the widest sense and is not a political party, a religious movement, or a social reform organization in the sense that these terms are commonly understood. It is based on the firm conviction that ISLAM is an all-pervading, comprehensive "order of life" which it intends to teach and translate into action in all spheres of human life. *The Islamic Party believes that the root of all man's troubles is his forgetfulness of Allah*

(God) Almighty, his disregard of Divine Guidance as revealed through the Prophets, and his unconcern for being accountable for his deeds in the Hereafter. No scheme of reform in human affairs can bear fruit unless and until obedience to Allah is sincerely and actually made the basis of the entire edifice of human life. Without this fundamental change, every attempt to reform society by materialistic concepts of justice will only result in other injustices.

AN EIGHT POINT MESSAGE

1. *Our Call is "la ilaha illallah"* --There is no god but Allah. Nothing deserves praise besides Him. He is the Creator, Owner, and Master of the universe. To Him belongs all power, sovereignty, and authority. He alone can legitimately rule and govern the life of man.

This is the most revolutionary doctrine on earth. It snatches from the hands of worldly powers their illegitimate authority to govern society, and restores dignity to all men by making them submissive to nothing but the Law of Allah and requiring them to struggle against every practice and belief contrary to that Law.

2. *We invite the people to Islam*-- a practical system of belief and behavior, and a movement that frees men from servitude to other men so that they may devote themselves totally to the service of the One True God, Allah.

3. *Accept and apply the sources of Islam.* These sources are the Holy Quran (the Last Book of Allah) and the Sunnah (established practice) of the Last Messenger, Prophet Muhammad ibn Abdullah (peace and blessings be upon him). The previous scriptures from Allah (the Torah, Gospel, and others) have been corrupted and adulterated, nor were they intended as universal messages for all generations. Therefore, we have no

need to search them to ascertain Allah's will. Further, the Islamic Party represents no sect, division, or school of thought in Islam.

4. *The Islamic Nation* can only be established by a group of believers working according to the methodology of Prophet Muhammad (peace and blessings be upon him) only. Such a group must be free of the desire for worldly gain and must possess the program and power to establish good and remove evil. Its leadership must be able to accurately apply the Prophet's established example of social change to today's situations.

5. *We make a clear distinction* between an Islamic society and a Muslim country. Even though a country may have many devoted Muslims, if its government is not based on the Shariah (Islamic Law), such a government is un-Islamic and illegal. According to the Holy Quran, "Those who do not judge according to what Allah has revealed are unbelievers." (V: 47)

A society that is Muslim in name only will be filled with the same evils as atheistic and materialistic societies: political tyranny, economic exploitation, social injustices, and moral degeneration. This is why we say that the Islamic revolution is needed in the East as well as the West.

6. *The Muslim phenomenon in America* must be distinguished from the deceivers who are misusing and misrepresenting the noble name of Islam. Such deceiving groups are characterized by the following traits: acceptance of or identification with a false prophet, encouraging racial conceit, use of scriptures other than the Holy Quran for guidance, rejection of Prophet Muhammad's example as the criterion for practicing Islam, and giving interpretations to Islamic teachings that are contrary to the Holy Quran and explanations of Prophet Muhammad.

7. *Muslim organizations and individuals* must go directly to the Holy Quran and Sunnah to find the real purpose of Islam and how to establish it in its entirety. They must not mix the Islamic ideology with other ideas and practices, nor must they become a complacent minority in the corrupt American system.

8. *Islam wants to free the world* from oppression and injustice by forging mankind into one brotherhood built on ideological principles that transcend the barriers of race, class, and nation. Historically, the first respondents to the call of Islam have primarily been the poor and oppressed. This phenomenon has continued in this country and must be addressed accordingly.

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ISLAM: THE RELIGION OF PEACE – The word "Islam" literally means: (1) peace; (2) submission. The word signifies complete submission to the Will of Allah, The One True God.

OBJECT OF THE RELIGION – Islam provides its followers with a perfect code, whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

THE PROPHET OF ISLAM – Muhammad, popularly known as the Prophet of Islam, was, however, the last of the Prophets. Muslims, i.e., the followers of Islam, accept all such prophets of the world, including Abraham, Moses and Jesus, as revealed by the Will of Allah for the guidance of humanity.

THE QUR'AN – The Scripture of the Muslims is the Qur'an. Muslims believe in the Divine origin of every other sacred book. Inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur'an, the last Book of Allah came as a recapitulation of the former scriptures.

ARTICLES OF FAITH IN ISLAM – These are seven in number: Belief in (1) Allah; (2) Angels; (3) Books from Allah; (4) Messengers from Allah; (5) the Hereafter; (6) the Pre-measurement of good and evil; (7) Resurrection after death.

PILLARS OF ISLAM – These are five in number: (1) Declaration of faith in the Oneness of Allah, and in the Divine Messengership of Muhammad; (2) Prayer; (3) Fasting; (4) Alms-giving; (5) Pilgrimage to the Holy Ka'aba at Mecca.

ATTRIBUTES OF ALLAH – The Muslims worship One God, Allah – the Almighty, the All-Knowing, the All-Just, the Cherisher of All the worlds, the Friend, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is indivisible in Person. He

is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

FAITH AND ACTION – Faith without action is a dead letter. Faith by itself is insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and the Hereafter. Each must bear his own burden and none can expiate for another's sin.

CAPABILITIES OF MAN IN ISLAM – The Muslim believes in the inherent sinlessness of man's nature, which, made of the best fibre, is capable of unlimited progress and development.

EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM – Islam is the religion of the Unity of Allah and the equality of mankind. Lineage, riches and family honors are accidental things: virtue and the service of humanity are matters of real merit. Distinctions of color, race and creed are unknown in the Principles of Islam.

KNOWLEDGE – The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior even to angels.

SANCTITY OF LABOR – Every labor which enables man to live honestly is respected. Idleness is deemed a sin.

CHARITY – All the faculties of man have been given to him as a trust from Allah for the benefit of his fellow-creatures. It is man's duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to Allah. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.

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The Islamic Movement Journal

September-October 1977 Vol.6, No.3 Donation 35¢

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